

for their own purposes ; and each, in succession,- severally nourishes a son. In one, HARI is tie receiver of oblations ; in the other, the brilliant AGNI is beheld.

2. The vigilant and youthful Ten beget, through the wind, this embryo AGXI,* inherent (in all be-

white, or night and day. Bay is said to be the mother of fire, which is then, as it were, in an embryo state and is not fully manifested or born, until it is dark. So the sun is in the womb of night, and is born, or shines, in the morning. *Hari*, or the sun, being manifested in the morning, is then to be worshipped ; *Agni*, shining at night, is to be worshipped in the evening,—

tmmd Agnaye say am huyaie Siirydya prdiah, winch is rather at Tariance with the preliminary statement, that the *Agni* of the hymn is the one entitled to a share of the morning oblation

(*Usha&i yrdtaJikdle faavirlhdtji/Q 'gnir a&ti sa deiatd]* : therefore,

it is said, the *Agni* is that endowed with, the properties of dawri: or it may be the simple, 'discrete *Agni* (*aimhamgna-*

tisi&hto 'gnih suddho 'gnir -rd devata). We must, therefore,

consider *Agni* to be treated as identical with *Hari*, or the son, as well as referred to in its own personification.

^s This stanza is somewhat differently interpreted. The *Ten* are said, by the Scholiast, to be, in one acceptation, the ten regions of space, which generate the electrical fire, or

lightning, as an
 embryo in the clouds, through the agency of
 the winds; a?
 in the test: " Wind is the cause of ike; fire, of
 wind" (*A^ner*
Mmyuk Mranam, vdyw agnih)* The term, ia the
 text, for
 wind, or its agency^ is *ticasMufy* which is here
 said to mean
 * brilliant,*—from "the brilliant central proximity
 of wind**
(diptdnmadhyamdd vdyoh saMsdt). Hosea
 connects *tica&ktuh*
 with *jf@rlJmm*, and renders them, *ufmtftirf0ns*
parenUm. He also
 follows the explaaatiott of "the Tea, which applies
 it to the ten